How { *pleasing to the Sense.* / *destructive to the Soul.*

IF by some providence this Paper shall light into thy hand, turn not the back upon it. Had *Julius Cæsar* but read that letter his Friend so seasonably sent him; he had not been stab'd with those 32 Bodkins.

He who will not read a few lines because it is not a whole Book, (as is the manner of too many,) is like him who will not eat the wing of a Capon, because the whole is not laid upon his Trencher. How Humble and wise either of them are, let any wise man judg: And whether both do not pick straws, to put out their own Eyes withall. I have by taking up a torn Paper, lying within my view, been instructed to buy the whole Book, which I would not but have read for 40 l. And in this little is sufficient (would any meanes prevail) to *convince*, and where *God* withholds not his contemned grace to *reduce, those unreasonable men that have not faith*, mentioned 2 *Thess.* 3. 2. Yea enough to make wilful sinners beware of, whereby they might also prevent their ever coming into *that devouring Fire, those everlasting Burnings* they are foretold of, *Isaiah* 33. 14. and to perswade them to accept of Christs service and a pardon, who for present wages outbids all that Satan and the World are able to give, and make them confess, that to set their Clock by other mens Clocks, and not by the Sun, is simple; that to love their faces, and care more for their bodies than their souls is more simple; but to put so weighty a business as their *salvation*, or *damnation*, *Heaven* or *Hell*, upon the hazard of doing as others do, without minding what *Christ* in his *Gospel* commands them to do, is the greatest folly, and frenzy imaginable; which yet is most mens depth of brain, through their eating of *forbidden fruit*. The property whereof is, to turn even *Catoes*, and *Platoes*, and *Tullies*, and *Achitophels* into meer sots; insomuch that they are totally ignorant of all *saving truths*; though they perceive it not, because to them the multitude of their companions *in this their foolish frenzy*, is a sufficient testimony to prove themselves in their right wits.

But all wise men, (such as are able to judg of things, actions, and persons, as *God* in his *Word* judges of them,) know, that it is far more poysonful, dangerus, and destructive than was that *Colchian honey*, whereof *Zenophons souldiers* no sooner tasted, than they were milerably distempered: for those that took little, were *drunk*, those that took more were *mad*, such as took most were *dead*. As what but *forbidden fruit* occasioned *God* to become *man*, turned *Angels* into *Devils*, and men into worse than *Beasts*, *Gen.* 3. 15. *John* 8. 44. *Jere.* 10. 14. *Jude* 6. Enough if wise, to make thee beware of it, and to hearken unto *Christ* now, as you would have *Christ* another day hearken unto you; for to live in this world without making his *Gospel our Guide*, is like a *Ship sailing on the Sea* without a *Pilate*, always in danger of splitting or sinking: whereas if you shall make his word your rule or Guide, which is such a Counseller as without fear, or flattery, or any recompence, will fully and faithfully resolve you in all cases; inform you how you were at first *created*, how you are now *corrupted*, and how you may be again *restored*. It will tell you what you should

speak,

ſpeak, *think*, *or do*: What to *fear*, what to *love*, what to *believe* and what not. Yea do but obſerve that infallible and pretious *directory*, doing thoſe things now, which at your laſt hour you will wiſh you had done; you ſhall be *ſafe*, *ſoul-wiſe*, *bleſſed* and for ever *happy*.

Therefore *reſiſt not the Holy Spirit*, *contemn not the Grace of God*, and of him that offers to be your *Redeemer*. As *the Stoners of Steven* did, *Act.* 7. 51. For if ſo, it will fare with you, as it did with the *generality of the Jews*, the *Prieſts*, *Scribes* and *Phariſees*, who were more *hardned* than *bettered*, by all our *Saviours preaching* and *Miracles*. Though he came down from *Heaven* to feed their *bodies*, heal their *diſeaſes*, inlighten their *minds*, and ſave their *ſouls*. Though by their own confeſſion *he did all things well*, *ſpake as never man ſpake*, and did ſuch *works and wonders as never any did*. Yea they put him to death, only *for telling them the truth*. A ſtrange thing, never enough to be admired: yet after the ſame manner will it fare with you, if you take not heed; you will but ſlight and *ſcoff at the meanes that* ſhould and *would ſave you*. And then what will you gain by it, but *the wrath of God*, *to ſeize upon your Body and Soul*: even as the *flame of Fire* dos on the lump of *pitch* or *Brimſtone*? And you to be *incloſed within the* very *clawes of Satan*; as the *trembling Partridge* within the *griping tallons* of the ravening and *devouring Faulcon*. Wherefore take heed.

Nor will it ever repent you when you come in *Heaven*, that you were ſtopt in your way to *Hell*: yea, what would not *Cain* and *Judas* and *the rich Glutton* now give or do, were it in their power, to change places with *Abel*, *Nathaniel*, and poor *Lazarus*, and what makes their caſes to differ? why do men come there, but for *want of fore-wit*? Men *conſider not their latter end*, they think not of the *Reſurrection*, nor the things of *Eternity*. And the reaſon thereof is plain, *they may be good* and *will not*, therefore ſays *God*, admit they *would be wiſe* yet they *ſhall not*, 2 Theſſ. 2. *They will not receive the truth in love*, *that they might be ſaved*: *and for this cauſe God ſhall give them up to believe lyes*, *that they may be damned*, *verſe* 10, 11, 12. O that thou wouldeſt yet, before the *draw-bridg* be taken up, and while the *Gate of mercy*, the *compaſſionate armes of Jeſus Chriſt* are open to receive you, but bethink thy ſelf and remember, that the *Race* is *ſhort* we are to run: but the *prize* is *great* for which we run. I mean *Heaven*, where are *ſuch joyes and pleaſures*, *as Eye hath not ſeen*, *nor Ear heard of*; *nor can it ever enter into the heart of Man to conceive*, 1 Cor. 2. 9. Which will more than recompence, all toſt and paines. Though there needs no more to reduce thee, or the hardeſt heart under *Heaven*, than that thou art not at this *preſent*, *frying in Hell flames never to be freed*. For *it is the Lords mercy* that you were not hurled out of the womb, or caſt out of your Cradle into *Hell* for your native filthineſs: nor can there be any other reaſon given of his mercy, but his mercy and *O the depth!* For though we have loſt our ability in obeying, yet God hath not loſt his authority in commanding, *mans fault* cannot prejudice *Gods right*.

Printed for the Author *R. Young Florilegus*, and are to be given to all that ask for them, at his Houſe upon *Newington Cauſey*. 1673.